

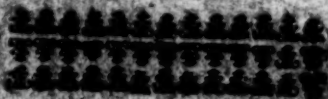
1663
A Farewell
SERMON

Preached at Great
AYTON
In the County of
YORKSHIRE

GEORGE EVANKE, Chaplain to the Right
Worshipful, Sir George Narwood Baronet, at
Cleaveland in Yorkshire

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preached at Great Ayton, in the County of
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By GEORGE BURNARD, Chaplain to the Right
Worshipful Sir George Manners-Barnes, &c.
Minister of the Parish of St. Andrew, &c.

Printed by
J. BARNARD, at the
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Printed in the Year 1863.

To the Reader:

Possibly these Papers may fall into the hands of some modish Criticks, who regarding Composition, more then matter, may censure them as defective in the former, as Corrective in the latter.

I have this only to say towards my vindication, that I could have let fall a little more Eloquence and Curiosity in the Composition; I could have used a Trope now and then, and have entertain'd your Fancies with some flourishes of Rhetorick: But I consider'd my place, and Calling, which prompted me, to Act not the Orator in the Schooles, but as Preacher in the Church; and that God sent me not to Court, but to Convert; not to catch mens Ears, but their Souls: And therefore I was more studious of a sanctified then a silver Tongue, whereby I might accommodate you with Material, rather then Ornamental advantages. And now if these plain truths may be of use to any of the people of God, let them freely take them, and the blessing of the Lord go with them.

To the Reader:

...in the hands of
the military authorities who regarding Com-
munist were then a matter, may certify them
as being in the former, as Communist in

I am this night as if I saw my dear friends, but
 I could hear but a little more. The names and Com-
 munion of the Company; I could hear indeed a little more
 and then was entertained by your Father with some
 thoughts of retirement: but I could find my place, and
 calling which prompted me to do so, the Spirit in the
 Sabbath, but as I remain in the Church, and that God
 sent me not to Court, but to Convent; not to catch more
 tears, but their seeds: And therefore I was more than
 one of a justified then a higher tongue, although I might
 accommodate you with/interest, rather than common-
 tal advantage. And many of these plain truths may be
 of use to any of the people of God, let them freely take
 them, and the blessing of the Lord go with them.

Two lines of text at the top of the page, mostly obscured by a dark, patterned border.

12. 5. John in his Gospel, that Jesus should be put to death.

Matth. 26. 39. Now, and then, I say, Father, if thou wilt, remove this cup from me: nevertheless not my will, but thy will be done.



The Subject of this Chapter is a sad Story, and Tragical Relation of a dying Jesus. In the beginning of this Gospel, you may see him coming into the world in a Shower, *Matth. 2. 13.* And now in the end of it, you find him going out in a Storm, *Matth. 27. 22.*

Alas! that so good a Guest should find so bad a welcome, and that the Lord of Life should so soon be put to death. When the Angels, those Heavenly Choristers first sang that *Christmas Carol*, of a Saviour that was born into the World, *Luke 2. 10, 11, 12, 13, 14.* one would have thought the World should have fallen a dancing after such Evangelical Musick, and that all hearts should have [like the Babe in *Elizabeths* womb] leapt for joy, at the news of a new born Prince: But it was quite contrary; for instead of joyning in that Heavenly Quire in gratulating the happy arrival of this young King into their Country; they take the Alarm of his Birth as if an Enemy had landed in their Coasts: And hereupon *Herod* presently heads an Army, goes out against him, and makes the poor Prince to fly the Country, *Mat. 2. 13, 14.*

But though the meanness of his Birth, Extraction, and Descent may give them distast at first, yet when he begins to display his Divinity among them, by working such amazing Miracles, as none could work, and Preaching such moving Sermons as none could ever

Preach: O then they will recant their Error, and own
their Saviour, *and the joyful shout of a King will be
heard amongst them*, as it is expressed in Numb. 23. 21.

Truly one would think that it would have been
thus, but oh no, the Rocky hearts of these Marble
wretches would not yield, nor melt, nor thaw, nor take
impression, but still they continue in their unbelief and
hardness of heart, *disowning the Lord that bought them,*
and consulting his death, who was contriving to bring
them to life.

All the displeasure he would have done them, was to
take their sins from them, *Mat. 11. 28.* And all the
pleasure they meant to shew him, was to take his life
from him, *Mat. 26. 59.*

All the hurt that ever Christ did them, was to pray
for them, *Father forgive them, forgive them.* And all
the good they ever did him, was to cry, *Crucifie him;
Crucifie him.* And crucifie him they did before they
could sit down.

Whose Death and Crucifixion is described
and represented to your view.

1. By the Antecedents, or things going before.

2. By the Consequents, or things following after.

The Antecedents were,

1. The several Preparatories to it, *Chap.*

2. The judicial progress about it, *Chap.* *sears*

The Privileges were,

1. The Jews conspiring, *ver. 3, 4, 5.*

2. Judas his Covenanting to effect it, *14, 15, 16.*

3. Christs own preparing and fitting himself for it,
that he might without relucting submit to it, and with-
out the least Symptom of disponding, encounter and
go thorow with it. And this is the Argument of the
latter part of this Chapter at large, and of my Text in
short.

Father

Father, if it be possible, let this Cup pass from me; yet not my will; but thy will be done.

Which words I may call, *The pious Souls sequestering it self for dying: or, Our Saviours Preparatory to his Passion:* Wherein you have two Observables.

1. Here's an humble Petition presented, *Let this Cup pass.*

2. Here's an hearty Resignation promised, *Not my will, but thine be done.*

First, An humble Petition; *Let this Cup pass from me.* Our Saviour was at this time very apprehensive of death; *The Sorrows of the Grave had compassed him about, and the pains of Hell had taken hold upon him:* And now in this dark Condition and Spiritual Damp that his Soul lay under, he gets himself out into the Garden alone, and there he sits weeping, as *Elijah* under the *Juniper-tree*; and like dying *Hezekiah*, he laies his Case open, and spreads his Condition before the Lord, imploring him *Samaritane-like*, to shew him some pity in this his Extremity, *Father*, saith he, *Let this cup pass from me.*

Now in that Christ betakes himself to God for help in this hour of heaviness, you may learn hence, *It's better to intrust and interest God, for our help and comfort, then man:* for man, yea, the best of men, are but men, and when they have done their best for us, it may be they can do no good to us.

When the man (in the *Kings*) had made his misery known to his Neighbours, and cryed to them, *Help, Help*, you know what answer he got, *How can we help, except the Lord help.*

When *Job* had told over the sad story of his great losses to his three friends, expecting some redress, to so unparalleld grievances, you know how long they fate

by him, without giving him one word of Counsel, or administering the least word of Comfort, which forced him into that passionate Resolve, *Miserable comforters are ye all.*

When Judas lay under the Convulsions and Corrodings of a grumbling Conscience, and ran to the Priests for Absolution: *A look thee to that*, was all the comfort he could get from them. Ah! that mans Condition is most to be pitied, who runs to none but man for pity. When all is done, God is our surest stay; He is usually the last, but alwayes the best Refuge; Therefore when we have read over the sad Lecture of our Losses, and poured our wants and wrongs into the bosom of our fastest and firmest friends, then is this Apostrophe, this Turn, the sweetest Turn the Soul can take, when it can Turn to God [as you see Christ doth here] and say, *Father, if it be possible, let this Cup, this Cross pass from me.*

II. Secondly, Here's an hearty Resignation, in these words, *Nevertheless, not my will, but thine be done.* As if he had said, 'tis true, it's Ease which this Nature, this Humane Nature of mine would have, but if thou Lord art otherwise resolv'd to continue me in pain, I have no more to say, but only this, *Thy will be done.*

It was the saying of a good Woman in her sicknesse, when askt whether she was willing to live or dye, answer'd, *I am willing to do whether God pleaseth.* But said one, if God should refer it to you, which would you chuse? truly said she, if God should refer it to me, I should e'n refer it to him again.

Here's the picture of Christs patience (drawn here in the Text) where, as you see, he refers to his Fathers pleasure, *Not my will, but thine be done*: Paraphrastically thus; If thou wilt have me suffer a while, say Lord

on me, and spare not; If I must be spit on thus shamefully, and buffeted thus basely, and that by my own Creatures whom I could send to Hell with a word speaking; If I must climbe the Ladder, and be hung up in Gibbets as a *spectacle* of sadness to my Friends, and *object* of laughter to my enemies; If it be so that my Honour must lie in the dust, and my Blood lie in the dust, and my Sacred Body go to bed with worms, if it must be thus, let it be thus, and no otherwise then just thus; In a word, if he that never stole any thing, unless it were mens sins from them, must now be numbred with Transgressors, and hang'd with Theeves? if the Redemption of the world be so costly, that I cannot hug a poor soul to Heaven with me, at a cheaper Rate, I am content to come up to Gods terms, and to buy the life of the Nation though it be with my own death. Thus much is meant in this Expression, *Thy will be done*.

From which Branch we may shake this Fruit
into your Lap.

A gracious soul will endeavour the crossing his own will, when he sees that it crosseth Gods. Or thus; *Doctri.*

A true Christian dares not [at least ought not] to gratifie his own Humour when it stands in opposition, or cometh in competition with Gods Honour.

In the improvement of which, I shall

1. Premise some Presidents of it.

2. Annex some Reasons to it.

3. Infer some uses from it.

The first President I shall pitch upon is *Abraham*, Gen. 22.2. Here God calls *Abraham* out to very hot service, even to lay the Sacrificing Knife to the throat of his dear Child: Come, saith God, *Take thy Son, thy only Son Isaac, whom thou lovest, and offer him up for a Burnt-offering.* Alas! how many considerations

might have stept up into *Abrahams* head, at this time to have made him refused obedience to a Command so grievous and ungrateful to flesh and blood, *Alas!* Lord, *Isaac* is my Son, the only staff of my Old Age, and if my Son dye, it will be enough to bring my gray hairs with sorrow to the Grave. Nay more, *Isaac* is my (onely) Son, I have none else to keep up my Family, and to preserve my name in Everlasting remembrance, and if he dye, all the hopes I have of a flourishing Posterity dyes with him. Nay more, *Isaac* is the Son of the Promise, *In his Seed all Nations are to be blessed;* Christ the *Messiah* is to come of his Line; *Sions* Deliverer is to spring out of his Race, and if he dye, the World for ought I know must want a Saviour, and *Israel* his Redeemer. Besides, if *Isaac* must be sacrificed, is there none to lay bloody hands upon him, but my self? Must an indulgent Father be his own Childs Executioner? Must I that gave him life be the cruel Instrument of taking it away? Thus *Abraham* might have expostulated the Case with God; But no no, instead of *Replying*, he falls to *Obeying*, Gen. 22. 3. without either disputing the Justice of Gods Precept, or distrusting the truth of his Promise, for he consider'd, *That God was able to raise him up again from the dead*, Heb. 11. 19.

See here an Eminent piece of *Self Denial*; his sin must go, his Son must go, any thing, yea, every thing must go when God calls for it.

It was *Abrahams* will, and wish too that *Isaac* should live, but *Abraham* would not own his will, when he saw it did not own Gods, and what lost he by it?

Take this Christian as an *Axiome*, and put it as an Article into thy Creed, That there's never any loss in obeying God, let the command be never so dangerous,

costly, or difficult; the way to keep *Isaac*, is to give up *Isaac*, and the way to enjoy thy will, is to deny thy will. The Promise is clear, *Mat. 19. 29.*

A second President you have in *David*, 2 Sam. 15. 26. who in that great Cross, his chasing from the Crown, thus expressed himself, Behold here I am, *Let the Lord do with me as seemeth good in his sight*; As if he had said; If the Lord please to change the Nature of my unnatural Son *Absalon*, who seeks to usurp the Crown, and ravish the Kingdom from me, and to settle and Re-establish me on the Throne again: If God please thus to honour me, it shall content me; but if he use his Negative Vote, and deny me that Mercy, saying, *I have no pleasure in thee*, I will be content still; *Let him do*, saith *David*, *what seems good in his sight*; Not what seems good in my sight, but in his: His will shall be my will, and his pleasure my delight. See what another self-denying Saint here is, that God and he should have but one will betwixt them both. If God would favour him, he would be for it; and if God would afflict him, he would not be against it. Which disposition mindeth me of that passage which I have read of *Socrates*, when a Tyrant threatned him with death, I am willing to dye, said *Socrates*; Nay then, replied the Tyrant, you shall live against your will; No, said *Socrates*, what ever you do with me, it shall not be against, but with my will.

O friends, I question whether some of you who pretend to *Grace*, may not go to School to this Heathen, who had no other Pilot but *Nature* to steer him: Could not the Tyrant by altering the mans condition make him to alter his countenance? and is your condition Up and Down, as your Comforts or Discomforts Eb or Flow? did natural Qualifications make him quietly

submit to *Fortune*, and shall not Theological considerations make him acquiesce in a *Providence*? Did the Spring-head of meer Reason rise so high as Contentation? and shall not Religion like the waters of the Sanctuary rise as high? O Christians, lie down at the foot of Gods mercy, saying, *Thy will be done.*

1. Otherwise you will grieve God.
2. And you will gratifie the Devil.
3. And lastly, you will no way advantage your selves.

First, I say you will grieve God, * See Heb. 3. 10. *Wherefore I was grieved with that Generation*, saith God; what Generation was that, which God was thus grieved with? Look but into *Exod.* 16. 8. and you'll find it was a murmuring generation, a dissatisfied, and discontented Generation.

Reas. I.
* This Expression is not to be taken improperly, but Theologically.

It's a grief no doubt to a godly Parent, to see his Child discontented with his allowance, and *Esa*-like slight his birth-right. Ah! God is not pleased to see his Children displeased; nor contented, to see them discontented; I read in *Psal.* 35. 27. *That God takes pleasure in the prosperity of his people*: But I no where read that he takes pleasure in the *Discontent* of his people. No, no, this passion drove God himself into a passion against the *Jews* of old, because, saith he, *you have not walk't thankfully before me in the use of my blessings, therefore you shall serve your enemies in hunger and nakedness.* Whereas on the other hand, it pleaseth God to see his people truckle under the Cross, and yet content to be ground betwixt the Teeth, and wounded with the Tongues of malicious Neighbours, and yet content; To see and hear the delicious Accents of his dying Martyrs, when in their extreamest tortures, they cryed out nothing but [*Holy Jesus, Holy Jesus.*]

To

To see and hear patient *Job* sitting on his Düng-hill, and bearing his burthen bravely; mingling his Groans with Praises, and justifications of God; this, this pleased God like an Anthem sung by Angels, in the morning of the Resurrection, and therefore he hath Crowned him with that Wreath of Glory, *In all this Job sinned not.*

Secondly, By discontent you Gratifie the Devil. II.
When *Nero* [that he might the better conceive the flames of *Troy*] had set *Rome* on fire, he sat down and sang songs unto it. Oh, the Devil is never so merry, as when he sees us on fire with passion, Consuming and Smudging our lives away in the smoake of *Discontent*. Such a fire makes the Devil a Bonafire. And this was his aim in afflicting *Job*, not to make him a poor man, but an impatient man: But he was basely mistaken, for when he expected that *Job* should have fallen down to blaspheme God, *Job* on the contrary falls down and blesseth God. *The Lord hath [freely] given, and [justly] taken away, blessed be the Name of the Lord.*

Ah! how blanck lookt Satan, at the fall of the Expression from *Jobs* lips? How did this gall and gravel a malicious Devil? Certainly this one word of *Jobs*, did wound Satan more, then all the afflictions wounded *Job*.

Ah friends, get but your wills, to buckle under the will of Gods, and in all Overture of condition to acquiesce in a Providence, and this double advantage will come of it, *God will have his end, and Satan will miss of his.*

Thirdly and lastly, you can no way advantage your selves by Discontent, but may disturb your Conscience, and hugely prejudice your own peace. As the Prisoner in Irons, hurts himself more by striving to shake them. III.

them off, then the Fetters would do by being on. So many a man by fretting and discontent makes the Cross bigger to himself, then ever God made it. His discontent being a greater affliction to him, then the affliction it self: Greater I say, by how much it sits nearer to the Spirit, then any outward crosses do or can do. I remember what *Seneca* writes of *Cæsar*, who having appointed a great Feast for his Nobles and Friends, and it falling out that the day proved exceeding foul, even so as nothing could be done; and being extreemly displeased at it, in the height of madness took their Bows, and shot at *Jupiter*, in defiance of him, but it happen'd that their Arrows lighting short of *Jupiter*, fell down upon their own heads, and wounded them mortally. Thus it is in the point in hand, our murmurings, and impatiency, are as Arrows shot, not at *Jupiter*, but at *Jehovah*, at God himself, hence said *Moses*, *Exod*, 16.8. to that murmuring Generation, *Your murmurings are not against us, but against God*; which Arrows may wound your selves deeply, *but they never hurt God at all*; they wound your Consciences with guilt, and your hearts with disquiet, and oft times causeth God to wound you too with punishments, which [if it had not been for your murmurings] he would never have brought upon you.

Miriam murmured, and God smote her with Leprosie. The *Israelites* murmured, and God sent Serpents among them; they stung God with fierce Tongues, and God stung them with fiery Serpents. Never then let a people murmur against their Maker more, but quietly submit to his Providential proceedings, lest otherwise by struggling and striving against God, they do but make their Bands stronger, and their condition worser; Like the silly Partridge. which by her fluttering breaks her wings.

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wings, but not the Net; My advice then friends, is this, when ever God binds the Cross upon your backs, or ties or stakes you down to a sick bed, or any other sad or uneasie condition; since these Cords of his you cannot break, lye down gently and suffer the hand of the Lord to do what he pleaseth, swallowing down this bitter Pill which he forceth down your throats for the health of your souls

I come now to the second thing, *Viz.* the

U S E S of the Doctrine.

And upon enquiry I find two sorts of men Re-
proveable. *User.*

1. Those that do their own will.
2. Those that do the Devils will.

First then, It speaks Terror to those that do their own will; such were the *Israelites*, 1 *Sam.* 8. 5. they would needs have a King to rule over them, this was their will, and their will they would have, although they knew it jarr'd, and extreemly interfeard both with the will of God, and his Prophets, yet still the cry of the Rabble, and the vote of the multitude was this, *Nay, but we will have a King*, ver. 19.

The like you see in *Rachel*, Gen. 30. 1 *Give me children, or I die.* Albeit she saw that her Husband could not, and that God would not humour her, yet still she cries, *Give me children, or I die.* Wilful woman! if thou canst live in pleasure, wilt thou needs die in a pit? choosing rather to have thy body kil'd, then thy will cross'd?

This is the case of all Mankind, till Grace work a change, and till God of an unwilling, *make us a willing people in the day of his power*: Till then, we have a will, which is not only blemisht with an indisposition, but also byass'd with an opposition to Gods; for saith

Paul, that Doctor of the *Gentiles*, Rom. 8. *It is not subject to the will of God, neither indeed can be.* Mark, it is not subject, nor can be subject; what more can be said to abase the natural pride of man? as he hath such a mind as neither understands, nor can understand the things of God, 1 Cor. 2. 14. So he hath such a will as neither is subject, *nor can be subject*, Rom. 8. Thus lies fallen man, lost man, forlorn man, degenerated man, thus lies he lockt up in obstinacy, darkness, and unbelief, minding his own things, doing his own will, and damning his own soul, untill God spring in, as the Angel did to *Peter* in prison, and bring him news of his spiritual enlargement out of that dead and damning Estate, to which he had thrown, and enthralld himself, body and soul, for ever.

O thou heavenly *Samaritaine*, that once poured in wine into the half dead Traveller, draw near, draw near, hears a Church full of souls, not half dead, but wholly dead, their eyes closed, they cannot, they cannot see thee, their hearts grown stiff, and cold, and hard, and have no feeling of thee, unless in mercy thou speak a Resurrection word, and make them live again to praise thee. Oh let this be the time of life, Oh let it be a time of love, apply unto their fettered sores this *saving salve of Christs blood*, that they putrifie not to death, nor languish in despair; drop into their wounded souls the sharp wine of thy wraah to search them, and poure in also the suppling Oyl of thy tender Mercy to heal them, that so both them and their wills (which further they are given will not go) may be brought into a Conformity to thee and thy will.

Secondly, it speaks terrour to those that do the Devils will. It was an Indictment which Christ preferd against the *Jews*, and may I fear, too truly be laid to the charge

of many Nominal Christians, *John 8. 44. Ye are of your Father the Devil, and the works of the Devil you will do.*

Adam, when the will of God, and the will of the Devil hung up in equal ballance before him, we know how ready he was to choose the rong Scale; God said, *Touch not the forbidden fruit*; Satan said, *Take and eat the forbidden fruit*; and you know the sad event of that affair. Now if *Adam* was at the Devils beck in the state of Creation, when his Nature was not depraved with sin, nor his Soul debauched with Lust, who in the state of Corruption can say, *My heart is clean.*

It may be some will Object, None is so devoid of Grace sure, none gon so far in the Stupification of their Conscience, as to do the will of the Devil? *Object.*

Ah poor soul! I could wish that the party here concern'd be not nearer thee then thou art aware of; put thy hand into thy bosom, and it may be, thou mayest resolve the Objection thy self: Thou wouldest possibly take it ill, should I come to thee [as *Nathan* did to *David*] and clap thee on the shoulder with this Arrest, *Thou art the man.* I confess this would be more then my Commission warrants me to do, yet give me leave to whisper one word or two in thine ear. *Ans.*

When thou makest a lye, whose will doest thou? Gods, or the Devils? not Gods, for God saith, *put away lying.* Surely lying is the work and will of Satan, whom the Scripture Records for a Lier from the beginning: Again, when with *Jezebel* thou paintest thy self with pride, and standest sacrificing many a precious morsel to the Idol in the Looking-glass, whose will art thou doing at such a time? sure not Gods, for in *Isa. 28. 1.* you have him denouncing against such practises, *Woe to the*

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crowne of pride to the crowne of pride. When thou art
 acting the good fellow upon the Ale-bench, and with
 thy driveling Oaths, damning all that are wedded to
 the Rules of *Sobriety*, and dares not be of thy drunken
 fraternity, whose will art thou doing? and in whose
 work art thou imployed at such a time? Certainly not
 Gods, he calls no such *Conventicles*, nor allows no such
Societies; witness that Alarum, which he sounds under
 the window where such Swaggerers sit, *Joel 1. 5. Awake,*
awake ye drunkards, weep and howl all ye drinkers of
wine, for the time is at hand when your sweet draughts
shall be cut off from your mouth. In a word, when thou
 art sinning, whose will art thou doing; not Gods, for
 he saith, *Cease to do evil, and learn to do well.* Cer-
 tainly, while it is thus with thee, the words of Christ
 are applicable to thee, *Thou art of thy Father the*
Devil, and the work or will of the Devil thou wilt doe,
John 8. 44.

Use 3. Thirdly, Is it so, then ever make Gods will the Stan-
 dard of yours and think not to bring down his will to
 yours, but resign up your will to his. That Epitaph
 would not become a Christians Tomb-stone, which was
 found Engraven upon a Misers Monument, *Here lies*
one against his will; the blessed Apostle was of another
 mind, when he said, *I have learnt in what ever state I*
am, therewith to be content. Many can be content in
 an an honourable Estate, or in a wealthy Estate, or in a
 plentiful or prosperous Estate: But to be reproacht,
 and yet content, to be belid, and yet content, to be
 affronted, and wrong'd, and yet content, in such Estates
 as these to be content, is far above Nature, and none can
 do it, but he that hath learnt it, *I have learnt,* saith
Paul.

But alas! how few Schollars hath this great Doctor
Paul.

Paul, in his heavenly Academy! Children can learn to be proud, can learn to be covetous, can learn to be un-
 dutiful to their Parents, can learn to lye and swear, be-
 fore they have well learnt to speak. But he must be a
 Man; nay more then a Man, that can learn to love an
 Enemy, to forgive an injury, and with *Paul*, to be con-
 tent with every Contingency.

For the Lords sake [M A N] ply this Lesson well, if
 thine Enemy lay thy honour low, intreat the Lord to
 lay thy heart as low, and be content. If Authority
 bring thy Estate down, beseech God to bring thy Spi-
 rit down, and be content; when thy comforts runs a tilt,
 and thy blessings runs dregs, then let patience have her
 perfect work, and be content, feast upon thy own Len-
 ities, quash thy penitential tears instead of luscious
 Wine, and count thy sins instead of pounds, keep thy
 heart at home, and suffer not thy ambition to climbe
 beyond thy Makers pleasure.

Mahomet, when he could not make the Mountain
 come Down to him, he went Up to the Mountain: So
 when thou canst not enlarge thy Dominions to thy
 mind, then confine thy mind to thy Dominions; and
 when thou hast more, be the more thankful, and when
 thou hast less, be content. This is the third Use, *Make
 Gods will the standard of yours.*

Now if you put *Pauls* Querie, Lord, what wilt thou
 have me to do?

I will answer the Question, and tell you, what God
 would have you to do.

1. God would have you to obey his *Command*, and
 live piously.

2. God would have you to bear his *Cross*, and suf-
 fer patiently.

First, Its Gods will you should live piously. For the
 proof

proof of this you may read, 1 *Thes.* 4. 3, 4. *This is the will of God, what is it? even this, saith Paul; your Sanctification,* that every one of you should possess your vessel in holiness; Mark this, in holiness, and if so, what will become of all those befooled and abused souls, who debauch their vessel with uncleanness, and defile themselves with drunkenness? If *Belshezer* was so severely punished for dissecrating and prophaning the vessels of the Temple, dedicated unto God, of how much sorer punishment shall these wretches be thought worthy, who have adulterated and defiled the Temple of the Holy Ghost? He drank intemperately to the honour of his Idol, only in dead Vessels of Gold and Silver; But these in doing thus, abuse living vessels, living bodies, and living souls; such vessels as by Baptism were markt out for God, and separated and sealed to his holy service, they abuse and prostitute to a Lust, to a Whore, to the Devil.

Ah! who can but weep, and weep again to see how much of our *English* blood is poisoned with these beastly Enormities at this day; and how many of our [otherwise hopeful] Gentlemen, who might do God and their Country much service, and be a great help to the publick good, and peculiar blessing to the place where they live, do basely and unworthily melt away their youth, and Emasculate their Spirits in drunken Societies, and Effeminate Embraces.

Alas, that so many Noble births, so many sparkling Wits should be prostituted to Satans service, and employed in carrying on Satans Cause, while they know it not; If they had found a golden *Chalice* [as *Augustine* observes of *Lucinus*] they would have given it to the Church; but God hath given them a golden Wit, a golden Head, and golden parts, and in these golden

Cups, and Chalicees they drink themselves to the Devil both body and soul for ever more.

Ah deluded and degenerated Gentlemen, think with your selves seriously; what answer you will make to your Judge at the general Audit-day, for taking the Members of Christ, and making them members of an Harlot.

Never see my face more, said *Joseph*, unless you bring your brother Benjamin with you. Oh friends, never think to see Gods face to your comfort in glory, if you carry not holy bodies, and holy souls, and holy affections with you; God tells you his mind in *Heb.* Follow peace and holiness, without which you shall never see the Lord. You may go to heaven without a penny in your purse; but you shall never come there without holiness in your heart. Heaven is a City where Righteousness dwels, and therefore though God in his wonderful patience to poor lost man, suffer the Earth to give the ungodly a little house-room awhile, yet sure I am he will never cumber heaven with such a crew.

Before *Enoch* was translated to heaven, he walkt holily upon Earth, else God had never desired his company so soon as he did. And before the Saints departed, commenced, and took their degree of glory, they kept their Acts, and performed the exercises of grace, and so must you, the Scripture is plain, *Without holiness, none shall see the Lord.* It's true, none goes to heaven for his holiness, and this shews the *Insufficiency* of holiness; But it's as true, that none goes to heaven without holiness, and this argues the necessity of holiness; And therefore though it be no Plea for heaven, yet it will be your best Evidence, and will you have your Evidences to seek, when you should have them to shew? Ah then as you value a portion among the Saints in light, and hope

hope to live in heaven, when you can live no longer upon Earth: *Be holy, as your Father which is in heaven is holy.*

Cæsars money must be known by Cæsars Image and Supercription, and so must the Christian at the Reckoning day, by the Tenour of his Conversion. *Not every one that saith Lord, Lord, but he that doth the will of the Lord shall be saved,* saith Christ; your works must be your witnesses, and your deeds must declare whose you are, and to whom you belong: And therefore begin to live that life now, which you intend and hope to live for ever; and continue not one day longer in that condition, in which you would not dye, and appear at Judgement in; therefore go home and dress your selves not with good Cloathes, but with good Works; and while others are querying *what they shall eat, and what they shall drink, and what they shall put on;* study you how to live, and how to dye, and to put on the Lord Jesus Christ, making no provision for the flesh to fulfill the lust thereof; And when others are projecting how to improve a barren piece of ground, let your contrivance be how to improve a barren mind; And as their care is that their fields should not lie fallow, so let it be your study not to let your hearts lie fallow; and the rather because you see that this is the will of God, *even your Sanctification,* that every one of you should possess his vessel in holiness, *1 Thes. 4. 3, 4.*

Now that this is the will of God, will appear upon a two-fold account.

1. First from the price, with which he hath redeemed us to it.

2. And secondly, from the Promise, which he hath made to Reward us for it.

1

The Price he paid down upon the naile was his

own blood. *Tit. 2:14. He gave himself for us, that he might Redeem us from all iniquity, and purifie unto himself a peculiar people.* Had man kept his Primitive holiness, Christ might have kept his life; and have spared his pains: It was mans lost Righteousness, lost holiness, that Christ came to recover. But this is a Point that needs pressing rather then proving, which I shall undertake to effect by these ensuing Obtestations and intreaties. I beseech you upon the account of these three Considerations, that you would approve your selves a holy Nation, a Seed which the Lord hath blessed.

I beseech you {
 1. For my sake.
 2. For your sakes.
 3. For Christ sake.

First, for my sake, who am to come to you as a Petitioner and Messenger from the Lord, and the summe of my desires is this, I beseech you in Christs stead that you would be reconciled to God. I am not courting you for your silver, but for your souls, and what will you grant me, if this be denyed me: *O the Lord make you a willing people in the day of his power.*

God hath sent me to you [as Jesse to David] with this Present in my hands, and these Breathings in my heart after your Salvation; O may they but prove serviceable and succesful to your souls, and I shall bless that God hath put it into mine heart thus to visit you. But if you will not hear, nor fear to do no more so wickedly, *My soul shall weep in secret for you.*

Is it not sad to a tender Physitian to see his Patients to dye under his hands; much sadder sure, to a poor Minister to see souls drop to Hell, one by one, under his Pulpit, and cannot help them, cannot save them; this must needs be a heart-fidding sight to one that's sensible.

sible of the worth of souls. It costeth the Mother no small pains to bring forth a living Child. But ah, the many bitter ~~tears~~ of that Minister that travels all the year long, day, all his life long, with a dead Child, a dead-hearted people: That spends his strength, and like a Candle ~~smails~~ out his life amongst his Parish, and is forced at last to take up the Prophets complaint, *Who hath believed our report, and to whom is the Arm of the Lord revealed?*

O my dear friends, think solemnly and seriously, what answer you intend to give me, before I leave you. *Christ will not alway cry, Come; the Spirit will not alway cry, Come, neither must I; the time is at hand, when you will say one to another, We had a Preacher, we had a Teacher, we had a welwisher, and a lover of our souls amongst us; but we did not improve and profit under him as we might, and therefore God hath sent him away from us, as he did Jonah to Nineve, when Jerusalem despised him.* O hear me then while you may, and pray with me while you may; and accept of the tender of Salvation from me while you may. *Yet a little while, and you that have seen me, shall see me no more, and you that have heard me [as Job saith] shall say, where is he; It's but a little, and those seats shall have other hearers, and this Pulpit have another Preacher; It's but a little that you have to hear, and I have to speak in this place, and shall not my Dying words be Living words to you? shall my Farewel Sermon be a forgotten Sermon? and the last request I am like to make to you, be repulsed and slighted by you.* O my dear Neighbours and Friends, *of whom I trust all Christ be formed in you; Awake, and live, seek the Lord, before the Grave and Hell shut their mouths upon you, and before the Servant of the Lord, sent now to*

warn you, take his last leave of you, and see your faces no more.

I am wounded, I am wounded, to think this Sermon should be *Concluded*, before all your souls be *Converted*, and to leave any of this Congregation walking on in Hells Rode, when I am gone; Oh that I knew but what to do, to get you to do that to day, which must be done, or you may be undone to morrow.

If it were to follow you home, and there to beg your *Conversion* on my bare knees, as a Child begs his Fathers blessing: If it were to go to my Closet when Sermon is done, and there to wrestle with God, as *Jacob* did, for a blessing upon you, my loving Parishioners, till I get this answer from God, *I have blessed them, and they shall be blessed*. Nay, though I were sure to go to Prison as soon as I come forth of the Pulpit, yet I should think all well bestowed, could I but see you begin to turn this Sermon into practice, *And to follow peace and holiness, without which you cannot see the Lord*.

Oh what a joyful hours work would I esteem this, and how heartily would I bless your God and my God, that prospered his Word in the mouth of his servant, *making it a Salvation Word to as many as are Ear-witnesses of it this day*.

This is the first Argument, I beseech you for my sake. Little do you think what a joy it's to your Minister to see his Children [as *St John* speaks] *walking in the truth*: And on the contrary, what an affliction, to see you *walk in Error, and Sin*. Little do you think what a comfort it's to me to think of making this account to God at the Judgement day, *Here are the Children which thou gavest me, and I have lost none*. And on the other hand, what an aking it is to my heart, to

think of bespeaking God at that time; on this manner,
Here are none of the Children, O Lord, none of the souls
that thou didst commit to my trust, for I have lost them
all. But I hope better things of you, though I thus
 speak.

1. Secondly, I beseech you for *your own sakes*. Who
 will have the worse of it, if this advice be not followed,
 you or I? Alas, though it may be matter of *Grief* to
 me, yet not of *Guilt*: God will reward me according
 to my labour, not according to my success. We are,
 said the Apostle, *A sweet savour of Christ in them that*
perish, mark in them that perish, as well as in them that
 be *saved*. Though the *Patient dye*, yet the *Physitian*
 must be paid: So albeit the people die in their sins, yet
 Gods Ministers may comfortably conclude with the
 Prophet, *Isa. 49. 4. Though I have laboured in vain,*
and spent my strength for nought, yet surely my judge-
ment is with the Lord, and my work [namely, the re-
 ward of my work] *with my God.*

Ah my friends, it's you that will have the worst of
 it one day, if this Sermon be not faithfully followed,
 Ezek. 3. and obeyed; Read at your leisure, *Ezek. 3. 16, 17, 18,*
 16, 17, 18. and see whether I speak truth or a lye; It's you that
 must have the Reward or punishment; it's you that
 must stand or fall, that must be the *Subjects* of the plea-
 sures of heaven, or the *Objects* of all the pains in Hell,
 and should not you then be as much concern'd for your
 selves, as I am for you? Now you enjoy your health,
 and the sad Accents of a dying sinner, are not heard in
 your habitations, but will it be alwayes thus? Now each
 of you sits under his Vine with delight, and there is no
 carrying into Captivity, *nor no crying in your streets,*
 but will such times last alwayes? Now you can Hawke,
 and hunt, swear and drink, and then you think you are
 qualified

qualified like *Gentlemen*; but will this last alwayes? Suppose thou hadst a Crown on thy head, how long wouldst thou wear it? Suppose thou hadst a Scepter in thy hand, how long wouldst thou hold it? They are sick at *Rome*, and dye in Princes Courts, as well as at the *Spittle*; yea, Kings themselves cannot keep their Crowns on their heads, nor their Heads on their shoulders, but must stoop when death strikes, and go as naked to their Beds of Dust, as other men; and in that day all their thoughts, their projects, and their pleasures perish with them; only the guilt of their sins, which were the Ladders, by which they did climb up to the top of their pleasures, the top of their honors, and preferments will dog them into another world. Hence said *Abner* to *Joab*, 2 Sam. 2. 26. *Know'st thou not that these things will be bitterness in the end.* You will now have your sweet meats, and your sweet drinks, your sweet pleasures and pastimes, let the Minister say what he will, but do not you know that this will be bitterness in the end? In Hell all the Sugar will be melted off, wherein the Pill of your sins and temptations is wrapt, and then the note you'll sing will be that of the Emperor, *O quantum ob quantillum!* O what an Eternity of pain have I for an inch of pleasure, or an Ell of sinful delight! As the Malefactor said to his Neighbour, dost thou envy me my Grapes that I have stolen? Alas, they'll cost me dear, I must die for them? Ah envy not at the pleasures of a poor sinner, they'll cost his soul dear one day; what doth *Dives* his Wine-cellar advantage him now in Hell, while he cries out for a Cup of cold water, and cannot have it? O Sirs, you cannot now conceive while you sit in health and ease, what different thoughts you will then have of a holy, and unholy life, and with what gripes of Conscience will your undone Souls, looke back on a life of

Mercy, thus basely, and blockishly slept away, dream'd, and sin'd away; I beseech you then, and that for your own sakes, that you would not for a few fleshly pleasures which are passing away, incur the torments of Hell *which shall never pass away.*

III.

Thirdly, I beseech you for *Christs sake.* And methinks when I beg of you in Christs Name, and for Christs sake, you should not say me nay; *If you love me, saith Christ, keep my Commandments,* Joh. 14. 15. See with what periwative Rhetorick he presseth this Duty, *If you love me, saith he, do it?* O Christians! *what, may not the love of Christ command you?* If it were to lay down your blood for him, *would you not do it?* and will you not be perswaded to lay down your Strifes, and Divisions, your Animosities and Corruptions for his sake?

As Absolon said to Hushai, 2 Sam. 16. 17. *Is this thy kindness to thy friend?* Such a friend as Christ hath been, is, and ever will be? Certainly that Indictment will one day be prefer'd against you, which the Apostle pronounceth with tears in his eyes, *Phil. 3. 18. You are enemies to the Cross of Christ;* as if he had said, Christ came to destroy the works of the Divil, and you by your loose walkings destroy the works of Christ, the Image of Christ, and the Interest of Christ in the soul; Christ laid down his blood to *Purge* you, and you unworthily lay down your selves in sin to *Pollute* you, and so become guilty of denying the Lord that bought you, and trampling under foot the blood of the Covenant. What Ear doth not tingle, and what doth not tremble at such a horrid and flagitious Act? I beseech you then be tender of Christs Honour, *and be holy for Christs sake,* whose Heart you see, or may see by what follows, is engaged and concern'd to promote holiness among

1. His strict Command calls for it.
 Consider 2. His fervent Prayer implies it.
 3. His holy Example teacheth it.

First, I say his Command calls for it, *Mat. 5. 16. Let your light shine before men, that they may see your good works*; that is, lead such convincing lives, that the world may witness and certify with you, that you are certainly a choice Generation, *a Seed which the Lord hath blessed*. Here's a Command you see, now where's your obedience? will you make Conscience of it, or will you not? will you swear Allegiance to it, or will you not? shall it pass for an irrefragable Rule of Life, or shall it not?

It was *Pompey's* boast, that with a Word, or a Nod, he could awe his Souldiers to any thing; and shall God command, and go without? shall Gods word have less authority then *Pompey's*?

I read much of the blind obedience of the Papists to their Rulers, even in things scarce credible, but that themselves have published them.

One *Massius* a Franciscan, tumbled himself in the dirt and crawled like a child, because that St. *Francis* told him, *That unless he became as a little Child, he could not enter into the Kingdom of heaven*.

The Jesuites are so framed to Obedience, that whatever service they are enjoined by their Superiours, though never so abominable, they must accomplish it. Yea, if the blessed Virgin vouchsafe her presence to one of the brethren, if his Superiour call him, he must presently break from her, and go at his bidding, although it be on a bloody Errand, and murderous design, with a hundred more Fopperies of this nature.

What do I reckon these for, but to assure you, that these who have paid such homage to man, will rise up

one day out of their graves to condemn us, who are less careful in our obedience to God Almighty: They shut the eyes of Reason to obey their Earthly Superiours, and we dispute, if not deny our Allegiance to our heavenly Law-giver.

God bids us believe, and we distrust; God bids us obey, and we dispute; *God bids us remember our Creator in the dayes of our youth*, and we forget him even in our age; God bids us learn of him, to be meek and lowly, and we learn of the Diſel to be proud and haughty; God bids us *be sober and watch unto Prayer*, and we surfeit with excess, and sleep at Prayer; God bids us *forbear, and forgive one another in love*, and we reproach and persecute one another with much opposition and hatred. In a word, God bids us *be content with what we have*, and we unthankfully murmur for what we want.

Ah sinners, God sees and hears you all this while, and his hand is setting down in the Table-book of his Remembrance all your undutifulness and disobedience, and when the book shall be open'd, how think you will these Indictments be answer'd?

- II. Secondly, Christs fervent Prayer calls for holiness, *Joh. 17. 17. Sanctifie them with thy Truth*, saith he. Should you hear a Minister with abundance of zeal press a Duty upon his people, in the Pulpit, and as soon as he gets home, you should go under his Closet Window, and hear him hard at Prayer, begging of God a blessing upon his labours that day, you would easily believe the Minister was in earnest: So here, our Saviour hath no sooner done his Sermon, but you find him at Prayer, *Joh. 17. 17.* and what he most insisted on in the Pulpit, that he enlargeth most on in his Closet, Father, saith he, *Sanctifie them.*

Thirdly, As Christs Prayer, for his Pattern and Example, shews his desires to have his people a holy people; Was not he a lover of holiness in others, and a true practitioner of holiness himself? was not he the *Israelite* indeed, *in whom there was no guile, no sin no spot*? and why was he so? doth he not tell you, *Job. 13. 15. I have given you an Example, saith he, that you should do as I have done.* He was content to have his Honor laid in the *Dust*; his Credit and Blood laid in the *Dust*, but it was for an *Example* of all self-denial to you: Again, he was content to take a *Towel* and a *Basin* in his hand, to wash his Disciples feet, *Joh. 3. 14.* but it was for an *Example* of *Humility* to you. In a word, he was so Heavenly upon Earth, so mortified to all worldly interests, and liv'd so convincingly before men, that his very enemies were forced to own his Divinity, and to say, that he could not possibly do such things, *unless God were with him*, now all this was for an *Example* of holiness to you; *I have given you, saith he, an Example, that you should do as I have done.*

O then set Christ in his holy *Example* before you, [as one would set the person whose Picture he intends to draw] and labour to draw every line in your life, according to your Copy. O this would be a sweet way indeed to maintain the power of holiness: when you are tempted to any vanity, or extravagancy, then set Christ before you in his holy walking, and ask thy soul, am I in this speech like Christ? do I in this action write after my Copy? Did Christ, or would Christ, if he were to live again upon earth, do as I do? and live as I live? would not he be more choice of his company? more watchful over his words than I am? were ever Cards and Dice seen so frequent y in his hands as in mine? did he ever ruine his Debtors by exacting his

right, or Defraud his Creditors by detaining their rights? O friends, study Christs life more, and you will sooner learn to amend your own.

Well, I'll conclude this discourse with one word of Counsel. Is it Gods will that you should be a holy people, then let your wills be so too, *and be holy in all manner of conversation.*

The last words that Mr. Bolton spoke to his Children on his Death-bed, were these; *I charge you my dear ones, as you will answer it at the day of Judgement, that you live so, as that you meet me not at that time in a state of unregeneracy.*

Beloved, I have not many words to speak to you, for the hour of my departure hastneth; therefore I will compose what I have to say, into this dying request. You and I like *Elijah* and *Elisba*, are at the point of parting, *I do therefore require of you, and in the Name of God Conjure you, so to improve this Sermon, this opportunity, this hours discourse, that we may take comfort at our next meeting, and rejoyce to see one anothers face at the Judgement day, which we shall never do, if we appear there in a sinful and unsanctified estate.*

Oh that the Lord would make me an happy Instrument to convey Converting Grace into your souls this day; so that as *Sampson* flew more at his death, then he did all his life before; So I may save more with this dying speech, then ever I did with all that's gone before. I have read of a rich *Florentine*, who being to die, called his sons together, and thus bespoke them; It much rejoyceth me, now upon my Death-bed, *to think that I shall leave you all wealthy.* But oh my friends, it would rejoyce me more if now at my departure, *I could leave you all Gracious,* and if before I die, *I could see Jesus Christ to live in you.*

Awake, awake you sons of sleep, and hear what concerns your peace, before the time come when you shall hear no more. Let not your hearts run after Fields, and Vineyards, Houses, and Orchards, for before thy fruits be ripe, thy flesh may be rotten; before thy next Harvest be ready for the Sickle, thy soul may be ripe for Judgement.

Up then and be doing, thou know'st not what a puntillo thy time is reduced unto; thou hast gone over some mens graves to day, and it may be, others may go over thine to morrow; Or, if God spare thee with life and health, yet if thou neglectest Gods call this Sabbath, God may neglect to call thee the next; It is well known how many merciful Messages Pharaoh had brought him by Moses, and what fair and frequent warnings he had to amend his life, but when all this would not do, Moses took his leave, and he saw his face no more.

Beloved, I have appeared many a Sabbath amongst you, and once again am I come as a collector, to gather Souls for God, and to try how many hearts I can hug to heaven with me. O consider now in time, what you resolve on! stand out against the Offers of Mercy this day, and God knows, whether ever you may hear him again knocking at your doors upon the like Errand; God makes short work with some in his Judiciary proceedings; If he finds a Repulse once, sometimes he departs and leaves that dismal curse behind him, *Luke 14. 24. Not one of those that were bidden, and would not come, shall ever taste of my Supper*; they were but once bidden, and for their very first denial, this curse is clapt upon their heads, *Not one of them shall taste of my Supper*; It's not said, they shall never come where the Supper is, but they shall never taste it.

Poor souls, you may sit under the Ordinances, and you may come to *Sacraments*, and *Sermons*, where Christ is brought in, both as first and second Course; but through the efficacy of this *Curse*, never taste; as *David* saith, *How good and gracious God is? why, because, when I called, saith God, you refused, and when I stretched forth my hands, none regarded, therefore I will now give you to eat of the fruit of your own doings, and fill you with your own devices, Pro. 1. 24, 31.*

Therefore consider of it, and give up your names to God to day, lest to morrow be too late, his *Manna* is ready if you come in time to gather it, but if you linger, he hath his Sun to melt it away, and it's gone.

Thus have you had the first Particular open'd to you and urged upon you, namely, *That it's Gods will you should obey the Command, and live holy.*

The next follows, which is this.

- I. It's Gods will you should bear the Cross, and suffer patiently. *1 Pet. 3. 17.* It's better, saith *Peter*, if the will of God be so, *that ye suffer for well-doing*, then for ill: Now if the will of God be so sometime that you should suffer, *albeit for well-doing*; then let your wills be so too, and quietly compose your selves to a suffering condition.

It's said of the *Israelites*, that at the Commandment of the Lord they journeyed, and at the commandment of the Lord they pitched, whence it may be inferred, *That it is God that assigneth to us, and ordereth for us the several Vicissitudes of Fortune, and changes of Condition*; our pitching here or there, is from a *Providence*, whether in a fair house, or a foul, in a great living, or a small, in a barren soil, or a fruitful, and where ever, or what ever it be, it is above our desert, and therefore should not fall below our thanks. I

I read of one, who was never the more proud, when dignified with *Honour*, nor never the less patient, when disgraced with *Slander*: Oh this *Even* temper is an excellent temper, when a man can so *Eye* his *wants*, as not to be puffed up with his *Receipts*, and so *Eye* his *Receipts*, as not to be cast too much down in sense of his *Wants*; And this is that frame of Spirit which I would fain have both my self and you to come up to; and therefore if God please hereafter to make a Gap in thy Estate, let not that open a Gap to discontent, but remember *Jobs* carriage in the like case, and joyn with him in that penitential prostration of his, *I will bear the indignation of the Lord, for I have sinned against him*. If God strike thee with *Dumbness*, strike not thou God again with thy *Discontentedness*, but remember speechless *Zachary*, and be content; If God open the mouthes of thy Enemies, or wicked neighbours against thee, do not thou open thy mouth against them, but think oft on *Dauids* words, *I opened not my mouth*, said he, *because thou didst it*. Yet *David* open'd not his mouth to recriminate them, nor vindicate himself, but took all in good part, because he knew that God did it. I shall now propound some Considerations to contentment under the Cross; I can onely propound them, it's God that must prosper them to you.

1. Consider for your comfort, God will be with you in your troubles.

2. Consider, you shall be with God after your troubles.

First, God will be with you, *Isa. 43. 2. When thou passest through the water, I will be with thee*, Minde, *I will be with thee*, fear not drowning then, so long as God is in the Ship. I.

Thou carriest *Cesar* in thy Barque, said the Emperor

to the neighbouring Minister, & therefore be not afraid ;
O Christian, thy God is with thee in a suffering-time,
and how canst thou be afraid of that condition where-
in thou hast Gods company ; *I will be with thee in six
troubles, and in seven*, saith the Lord ; and surely, it
cannot be ill with that man, with whom God is. It's
infinitely better to be able to say, *God is with thee*, then
to say, peace is with thee, or health is with thee, or ho-
nor is with thee, or credit, or friends are with thee, for
in these you have but some particular good, *but in God
you have all good* ; and this is the first, you have an ex-
cellent Scripture fore it, *Heb. 13. 5. Be content with
such things as you have*, why ? *For I will never leave
you nor forsake you* ; though you Riches may leave you,
and health may leave you, *yet will not I*.

Oh what an Argument is this to force contentment
in every condition, to consider that he will not leave us
comfortless, *but will come unto us* : Cheer up then my
drooping soul, thou shalt never want, so long as thy
God hath it ; for by the Promise thou hast command
of Gods purse, and mayest be sure of his presence.

Let others repine, do thou rejoyce, and let such as be
without God in the world, sherk and shift, live by their
wits, but in all straights, *do thou live by thy Faith*.

O beloved, you know not how soon God may call
for your Comforts, one after another, and bring you as
he did his people *Israel*, out of a fat Land, into a fa-
mishing *Wilderness*, where no water is, no comfort is ;
what will you do in such a case as this ? If you please,
He tell you ; when your means thus fails you, and your
friends thus fail you, let not your hearts fail you, nor,
your Faith fail you, for you have a faithful God *which
will never fail you*, but will be instead of all things to
you, from himself alone.

As

As Joseph said to Pharaoh, *Without me, God will provide an answer for Pharaoh.* So may I say in this case, *without silver, without gold, without fair houses and rich furniture, God can provide for the welfare of his people.* Though your means be gon, yet your God is not gon, and if you cannot be contented *now*, it will argue that it was not God, but your *means* that did content you *then*.

Well, this is the first, Consider God will be with thee in thy troubles, and that upon a two-fold account.

1. To behold thee.

2. To uphold thee.

First, to behold thee. God sees the wrongs, and hears the grievances you undergo for men; though your friends looks off you, yet your God looks on you, *Exod. 3. 7. I have seen, I have seen,* saith God, *the heavy Burthens and Taxations that my people undergo in Egypt.* As if God had said thus, I have seen, and so seen, as that my bowels are turned within me, and I can no longer hold my peace.

I.

What a gracious God have we, that owns his people in such a low condition, wherein none will own them; for saith God, *I have seen, I have surely seen the troubles of my people that be in Egypt.* Fear not afflictions then, for they cannot chase God from us, nay, they are rather advantages, wherein God doth ordinarily discover himself most comfortably to us; which brings me to the second Particular.

II.

As God will be with you in your troubles to behold you, so, secondly, to Uphold you; *Cham* lookt on his Fathers nakedness, & laught, but God looks on a Christians trouble, and helps. *The Eyes of the Lord run to and fro,* saith the Prophet; what to do? *To shew himself strong in the behalf of his people:* Where God hath a seeing

seeing Eye, there he hath a helping Hand too; if man can but find a believing heart to lay hold upon it.

David is a witness of this truth, when he saith, In the day that I cryed, thou answeredst me, and gavest me strength in my soul; as if David had said, It's true, O Lord, thou Assaulest me, and thats my trouble; but it's as true, that thou Assistest me, and this is my comfort; In the day that I cryed unto thee, thou answeredst me, and gavest me strength in my soul.

Object.

I, saith the scrupulous Christian, would God do this for me? if he would put strength into my soul, strength of Faith, strength of patience, strength of Grace, then I should bid a freer welcome to the Cross when it comes; But alas! instead of this strength you speak of, I find nothing but weakness, upon weakness, a weak faith, a weak assurance, weak patience, all weak.

Ans.

I answer briefly, hast thou not strong Grace? and doth that discourage thee? It may be thou art not tryed with strong afflictions, let this quiet thee; hast thou not as much patience as another? it may be thou hast not yet as much need of it as others; their patience is greater then thine, because their troubles are greater then thine. In a word, thou say'st thou hast not a Martyrs Faith, it may be thou needest it not yet, because thou hast not a Martyrs Fire; a weak Faith may serve for a light Cross; when God calls thee to hotter services of Christianity, fear not but he will be at thy back, not only to Behold thee, but as you have heard, to Uphold thee, 2 Cor. 15. *As the sufferings of Christ abound in us, saith Paul, So also our Consolations abound in Christ;* See here, as men laies On trouble, so God laies Incomfort; Hence it was that Davids heart did not fail him, when all his friends forsook him, 1 Sam. 30. *And David encouraged himself in his God, saith the*

Text;

Text; It was sad with him at this time, Zichlag was burnt, his wives taken captive, he lost all, and like to have lost the hearts of his Souldiers too [*for they spake of stoning him*] In this condition that David was now in, he turned his face from the Creature, lookt up to heaven, and encouraged himself in his God; when all other visible helps shrunk from him, then his God clave to him, and he to his God.

O Christian, live upon the Comforter himself, in the want of other comforts; If thou canst not say that *God is thy God*, it is thy sin; but if thou canst say *he is thy God*, and yet not content, it is thy shame; for if God, an Allsufficient God, will not suffice thee, will not content thee, sure nothing will.

Secondly, You shall be with God after your troubles, *this day shalt thou be with me in Paradise*, said Christ to the present Thief; as if he should have said, I am with thee, bearing the Cross, and thou shalt be anon with me wearing the Crown, and therefore be satisfied; a parallel Scripture to this you have in *Rom. 8. 17. If we suffer with him, we shall Reign with him*, said Paul; who will not now willingly act a sufferers part a while, when he remembers what a blessed Exit his sufferings shall have at last: *Daniel* was brought out of the Dungeon, and immediately prefer'd at Court. *Joseph* of a slave became the chieftman in the Kingdom; Ah what a Banquet did God provide for *Paul* and *Silas* in prison; and *Jacob* being banished from his fathers house, what a comfortable Vision saw he at *Bethel*; better provision, sure, then if he had been sitting at home at his plentiful Table.

But albeit the Lord treats not all his Children as he did these, yet are they all sure of his comfort; *Glory shall be the end of their sufferings*, and heaven their habita-

II.

tion for evermore; they have Christs Certificate under his own hand, *Rom. 8. If you suffer with me, ye shall reign with me.*

Oh that so much of heaven were *Reveal'd* and *Unvail'd* to you, as to see something of those Eternal joyes, which they that be dead in the Lord have received for a few momentary sufferings in their life-time; Hungry *Lazarus* feasting, lame *Mephibosheth* dancing, and all the Colledge of Martyrs and Confessors striking up their Harps, and Chanting forth that *Epiphanema* of praise, *Rev. 7. 10. Salvation, salvation unto our God; which sit upon the Throne, and to the Lamb for ever.*

Oh who would not rejoyce in their sufferings, with such Musick in their ears, and such a sight as this in their Eye.

Let this then beget Contentment, it's ill with you at present, but good news will be next; Gods Rod, like *Jonathans* Rod, hath Honey, nay, Heaven at the end: Look up Christians and see, that the *Cloud*, while dropping on you, is Rowling over you, stand but in the shower a while, and fair weather will be next, even an everlasting Sun-shine of glory. *When you have suffer'd awhile* saith *Peter*, *1 Pet. 5. 10. the Lord will make you perfect*, that is, your sufferings are not a killing you, but a perfecting you.

Poets tell us that the Hill *Olimpus* is so high, that on the top of it is alway a Calm; Beloved, it's hard climbing up the Rocky and Rugged Hill of the Cross, but when you are once come up to the Top, you shall be in a Calm, and say as *Peter* did on the Mount, *it's good to be here*, good to get heaven at any rate.

And this is the second Argument to work Contentment under the Cross, God will not only *Come to you* in your troubles, but you shall *Grow Old* when you

troubles, God will make your afflictions to be means to glory, and your Cross a Ladder to climbe up to heaven; and therefore fear not afflictions, they are not such Bugbears as the flesh fancieth them to be: Which seriously thought on, would be enough to make the soul ambitious of suffering, saying as one did once, *I am afflicted, till I be afflicted.*

A child that's going home will never complain of bad way. O Christian, thou art going home to heaven in a way of suffering, every affliction, every cross sets thee one step forward to thy Fathers house, *and wilt thou complain of bad way?* one beam of Gods face in heaven will dry up all thy tears; hence saith the holy Prophet, *Rev. 21. There shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, for all these things are passed away.*

Thus have I given you two helping Considerations, to melt your wills into obedience to Gods will, and to *run the Race that is set before you with patience*; therefore I shall be at the pains to help you a little further,

Consider, { 1. The Cross is necessary, and *must* be borne.
2. Your Cross is easie, and *may* be borne.

First, I say its necessary, God hath laid it on, and who can take it off; As *Balam* said, *God hath blessed, and I cannot reverse it.* So may I say, God hath crossed, and thou canst not repeal it, and therefore let it be borne bravely. Now it is an unavoidable necessary upon a double account.

1. In regard of the *Precept*.

2. In regard of the *Means*.

First, you have a *Precept* for it, *Luke 9. 35. He that will be my Disciple, let him take up his Cross and follow me.*

...Necessary as a Means to the obtaining the End. Christ the Captain of our Salvation was made perfect through sufferings, and so must we, *Heb.* 2. 10. Ought not Christ first to have suffered, and then to have entered into his rest, saith *Luke*, 24. 26. yes he ought, and so ought Christians; For through many tribulations we must enter into the Kingdom of heaven.

An hot burning Furnace was a pleasant path, in which the three Children walkt to their *Celestial* Country, while *Belsazers* Coaches like a *Sedan*, conveyed quickly into the dwellings of *Furies*, and habitation of Devils; A fiery Chariot hoysed up *Elijah* to Heaven, where as a Feather-bed ushered *Dives* down to Hell; Therefore be not affraid of suffering for God, for he can give an happy issue when he pleaseth.

II. Again, as the Cross is *Necessary*, and must be born; So it is *Easie*, and may be borne; And that

1. Absolutely.

2. Comparatively.

I. First, Absolutely, and in it self; Hence said Christ, *Take my Yoke upon you, for my Yoke is easie, and my Burden is light*; Never then call that Cross heavy, which Christ hath called easie and light.

Art thou pained with the Gout or Collect? that's a light burthen, and the Boyes of *Spain* bore so much, and more without complaining that their Cross was heavy, for I read that they would at their Altars endure whipping and scourging, till their very Entrails saw the light through their torn flesh, without crying.

These Children rejoyced in their sufferings, like men, and this was their glory; but you that are men, you weep in your sufferings like children, surely this is your shame.

Again, are you sick? this is a light burthen, and so light,

light, that the least child in the Town can bear it. In a word, what ever thy Cross be, if it be Christs Cross, it is a light one, and therefore not to be complained of; *Take my Yoke upon you*, saith he, *for my Yoke is easie, and my Burthen is light*: And indeed, there is no burthen can truly be cal'd, or by Christians can be counted heavy, but Sin; and this is a burthen which makes the whole Creation to groan under it, take away sin, and a mans life will be no longer a burthen to him; this is the heavy burthen, as for other burthens, they are light, and that first, Absolutely. Secondly, they are light Comparatively.

1. If you compare them with the paines which Christ Endur'd.

2. Or, secondly, with the paines of Hell which you deserved.

First, If you compare them with the pains that Christ Endur'd; look but into *Isa. 53.* and you shall see that whole Chapter spent in relating that bloody Tragedy which Christ acted for the Salvation of the world; *He was despised and rejected of men*, saith the Prophet, *He hath bore our griefs, and carried our sorrows*, ver. 4. *He was wounded for our transgressions, and bruised for our iniquities*, and thus the Text runs on in tears; O what a suffering Race did he run, that he might overtake us before we got to Hell.

I.

Methinks I see what haste he makes on this suffering Errand, and hear him cry to his Father, while yet a far off, *Lo, I come to do thy will, O my God*. See here how the heart of Christ, like an Eccho rebounds to his Fathers call.

When his Father spoke to him to undertake the Redemption-work of saving a lost and undone world, he did not Reluct, nor answer with *Moses*, *Exod. 4. 13.* *I*

Tray thee send some other on this message; but lo, I come, said Christ, to do thy will, O my God.

And now Christian tell me, doth not thy dear Lord deserve thus much from thee, to endure a little for his sake, who hath endured so much for thine? what though thy afflictions cost thee tears, Christs afflictions cost him blood; and though thou loofest the comforts of this life, this is nothing comparable to Christs loss, who lost life itself.

Ah! what loss can match this loss? *and whose sufferings like his sufferings?* Dost thou sigh under the sense of thy grievance, thus, *my soul is sorrowful*; but Christ went further, and said, *My soul is sorrowful to death*, Mat. 26. 38. Dost thou cry, *My God, my God, why hast thou afflicted me?* but Christ said more, *My God, my God, why hast thou forsaken me?* consider this, and leave complaining.

II.

Secondly, your Cross is *Easie*, if you compare it with the pains of Hell, which you have deserved. Ah, there's never a one of you, but would be in Hell before to morrow, if God should give you your due; there are many there, for those very sins which you live in; *Dives* is in Hell for making an Idol of his wealth, have none of you done so? *Haman* is in Hell for pride, and are not you proud? *Sodom* is in Hell for contempt of the *Prophets of the Lord*, and for neglecting the day of peace, the day of grace, the day of Gods patience, and striving with them, and is not this *Englands* sin at this very day? the Old world is burning in hell, for burning in lust on Earth; and was this sin ever more predominant, then in this juncture of time? *Herod* hath been lying in Hell a thousand and six hundred years, for taking *John Baptists* head from him.

Ah *England England!* is not this thy charge, hath not
this

this been thy practise these late years? and art thou not plung'd deep in thy own blood-guiltiness? *Herod* did but cut one mans head off, and he is gone to Hell for it. Oh what an Hell mayest thou look for, who hast got so many heads, and drunk the blood of thousands of the the Saints and faithful servants of the most High. What City is there, wherein there is not some Noble births, some of *Englands* Worthies sacrificed to the bloody Itch, and Bedlam-Surges of a Civil War (*I had almost said, of an uncivil peace?*) What Town is there wherein there is not some Families repeating over the Lamentations of *Jeremiah*, and saying, *I am the man that hath seen affliction by the Rod of his wrath: Sion doth mourn, Judah is gon into captivity, the Prophets sigh, the Sheep are scattered, and woe is my soul because of murderers!*

How many of the dear children of God are crying for bread, for the powerful Preaching of the Word amongst them; *and there is no bread to be given them, nor the pleasant voice of their faithful Ministers to be heard amongst them*; and they left to lament over their silenced Ministers, as *King Joash* wept over the dying Prophet, *2 King. 12. 14. O my Father, my Father, the Chariot of Israel, and the horse-men thereof; Will not God visit for these? will he not be avenged on such a Nation as this?* yes, yes, he will; *Israels* woe may be *Englands* warning, *Amos 4. Thus will I do unto thee, and because I will do thus unto thee, therefore prepare thy heart to meet thy God, O England.* But this is a Digression.

That which I am to speak to this, you are to bear the Cross contentedly, because what ever you do *Endure*, it's nothing to what you deserve, or to what the damn'd in Hell *Endure*.

In Hell there is variety of torments, and extremity of torments, and Eternity of torments, not one way, but a thousand wayes, to make a poor soul miserable, everlastingly miserable; and who can bear variety? who can bear Eternity? who can bear Eternity of torments? yet all this you must bear, if ever it be your lot to lie in Hell.

Here it may be you want one mercy, but blessed be God you have another in Liew of it; you want health but you want not friends; you want money, but you want not a Christ; you want an Estate, but you want not a contented mind; though your life be not absolutely made up of comforts, which is your misery; yet it is not altogether composed of Crosses, and is not this a mercy.

And thus is your life *Checker'd* with *Blackes* and *Whites*, so that you have never such cause of Mourning, but withall you have some just ground of Rejoycing: but in Hell there's nothing to be seen, but objects of sorrow, and nothing to be heard, except inducements to grief; not one merry day, and one sad, not one hour of pain, and another of ease, not one cross, and one comfort, but all crosses and curses do meet there, like lines in their proper Center. Compare now your sufferings, with the sufferings of Hell, and let this quiet you.

That School-boy thinks he gets well off, when deserving a Rod, he escapes with a Reproof; What a Mercy then may you count it, that when you deserve a Curse from Christ, you escape with the Crosse of Christ; afflicted on Earth, when you might justly be tormented in Hell.

Think of it then, are you corrected? *It's the Lords mercy that you are not consumed.* Hath God taken
away

a way your health from you? it's well you escape so,
he might have taken away your life from you, and your
Christ from you, and where had you been then?

In a word, how much soever God takes from you,
it's less then you owe him; and how little soever he
leaves you, it's more then he owes you; therefore in-
stead of murmuring that your condition is so ill, blesse
God that it is no worse, saying with *Ezra 9. 13. Thou,*
O Lord, hast punished us less then our iniquities have de-
served.



F I N I S.

